BREATH of LIFE (AIR)

Moses says also;

Creation of Heaven (1)

'In the beginning God created
the heaven and
the earth' ...

taking the beginning to be, not...
according to time;
...
it is the beginning according to number...

So that 'In the beginning (God) he created,'
is equivalent to
'first of all (God) he created the heaven;'

FIRST

for it is natural in reality that (heaven)
should have been the 1st object created,

PUREST SUBSTANCE

being both the best of all created things,
and being also made of the purest substance,

OF PERCEPTION

because (heaven) (the best and purest substance)
was destined to be the most holy abode
of the visible Gods which are perceptible
by the external senses...

FROM INTELLECTUAL MODEL

In the 1st place therefore,
from the model of the world,
perceptible only by intellect,
the Creator made an incorporeal (WITHOUT A MATERIAL BODY OR FORM, EXISTING ONLY IN CONTEMPLATION)
heaven

INVISIBLE EARTH (2) and (the Creator made) an invisible earth,
and (the Creator made) the form of
air and empty space:

DARKNESS (DARK) (3) the (air) of which (the Creator) called darkness,
because the air is black by nature;

EMPTINESS (EMPTY SPACE) (4) and the (empty space) (the Creator) called
the abyss, for empty space is
very deep ... with immense width.

WATER (5) Then (the Creator) created the incorporeal
AIR (6) (contemplated) substance of water and
(the contemplated substance) of air,

and above all (these contemplated substances)
LIGHT (7) (the Creator) spread light ... and this (light)
again was incorporeal (contemplated only, without
(SUN a bodily material form),
AND and a model of the sun,
STARS) perceptible only to the intellect, and
(the Creator's light is in addition to being a model
of the sun) (is also a model)
of all the light-giving stars
which are destined to stand together in heaven.

1, Heaven
2, invisible earth
3, darkness of the form of which air will permeate
4, empty space of depth and width (capacity)
5, the intellectual substance of water
6, intellectual substance of air

And (the intellectual substance of) air and (the intellectual substance of) light (Moses) considered worthy of pre-eminence (DISTINGUISHED ABOVE THE OTHERS IN RANK).

AIR IS ↓ BREATH OF GOD ↓ CAUSES LIFE

FOR THE (AIR) (MOSES) called the BREATH of GOD, because, (The BREATH of GOD) is AIR, which is the most life-giving of things, and of life the causer is God;

LIGHT IS ↓ INTELLECT ↓ IMAGE OF GOD

and the (LIGHT) (MOSES) called LIGHT, because (THE LIGHT) is surpassingly beautiful: for that (substance) which is perceptible only to the intellect is as far more brilliant and splendid than that which is seen, ... the sun is (more brilliant and splendid) than darkness, OR day is (more brilliant and splendid) than night, OR the INTELLECT (IS MORE BRILLIANT AND SPLENDID) than ANY OTHER OF THE OUTWARD SENSES BY WHICH MEN JUDGE... (the intellect) is the GUIDE of the ENTIRE SOUL, .. OR THE EYES (are more brilliant and splendid) than any other part of the body.

AND THE INVISIBLE DIVINE REASON, perceptible only by the intellect, (Moses) calls the IMAGE OF GOD

BREATH (cont'd)

BREATH OF LIFE FROM GOD

... After this, Moses says that
'God made man,
having taken clay from the earth, and
(God) BREATHED into (man's) face
the BREATH of LIFE.'

INTELLECTUAL DIFFERENCES OF

And by this expression (God breathed into
man's face the breath of life) (Moses)
shows most clearly that
THERE IS A VAST (enormous, immense)
DIFFERENCE BETWEEN
MAN, as generated now,
AND
THE FIRST MAN WHO WAS MADE ACCORDING TO
THE IMAGE OF GOD.

EXTERNAL SENSES OF MAN & WOMAN

For man as formed now is perceptible to
THE EXTERNAL SENSES,
PARTAKING of qualities, (qualities) consisting of
body and soul, man or woman,
BY NATURE MORTAL.

TO

INTELLECTUAL SENSES OF IMMORTAL GOD

But man, made according to the IMAGE OF GOD,
WAS AN IDEA, OR A GENUS, OR A SEAL, (A MODEL)
PERCEPTIBLE ONLY BY THE INTELLECT,
incorporeal (WITHOUT BODY, EXISTING ONLY IN CONTEMPLATION),
neither male nor female,
imperishable by nature.

... when (Moses) uses the expression,
'(God) breathed into,' etc.

(Moses) means nothing else than
THE DIVINE SPIRIT... sent to take up its
HABITATION HERE ON EARTH,...

in order that,
even if man is mortal according to that portion
of him that is VISIBLE,
(MAN) MAY AT ALL EVENTS BE IMMORTAL
ACCORDING TO that portion WHICH IS INVISIBLE;

and for this reason,
ONE MAY PROPERLY SAY THAT
MAN IS ON THE BOUNDARIES OF
A BETTER (NATURE)
(IS ON THE BOUNDARIES OF AN) IMMORTAL NATURE,

PARTAKING OF EACH (of THE VISIBLE and INVISIBLE
PORTIONS) AS FAR AS IT IS NECESSARY
FOR (MAN);

AND THAT (WITH GOD'S BREATH of LIFE)
(MAN) WAS BORN
at the same time,
BOTH MORTAL and THE IMMORTAL.

(WITH THE BREATH of LIFE, BORN)
MORTAL as to HIS BODY, BUT
IMMORTAL as to HIS INTELLECT.